

misfortune befalls the ill-fated couple. The nephew of Báritriá marches with seven hundred men to obtain the parrot and Talingá bullock. A battle ensues on the banks of the Geruá, where Laiká is killed. His death is, however, avenged by his widow, who having slain his nephew in battle, burns his body as well as that of her husband on the funeral pile which she had erected on the banks of the river.



An Account of the Antiquities of Jájpúr in Orísá.—By BA'BU CHANDRA-S'EKHARA BANURJI', *Deputy Magistrate, Tamblúk.*

The following short account of Jájpúr was written just before I left Orísá. Although several valuable papers have already been written on the antiquities of the place, there yet remains much to be added regarding the temples and traditions to which Europeans cannot have easy access. I have, therefore, taken my stand on a somewhat different ground, and have written the account from a purely local point of view, preserving traditions which the future historian may find interesting.

The earliest account of Jájpúr is commensurate with the earliest authentic history of the province. The first of the Kes'ari Vañsa Rájá of Orísá, Yajáti Kes'ari, who reigned about the year 473, A. D., held his court at Jájpúr, where he built a castle and palace called the *chauduár*, or 'the mansion with four gates.' The true name of the town, I should suppose, was 'Yajátipur,' or the city of Yajáti; the present corruption being by no means inconsistent with the genius of the Uriyá tongue or its hasty pronunciation.* The received account, however, on which the religious portion of the people put great faith, traces the name to 'Yajnapura' or the spot where, in ancient times, Brahmá performed the great sacrifice, or 'Yajna' on which the sanctity of the place is founded. Whatever might have been the origin of the name, there can be no doubt that Jájpúr was the

* Since writing the above I have read Cunningham's 'Ancient Geography of India,' in which it is said: "In the early part of the 6th century, Rájá Jajáti Keshari established a new capital at 'Jajátipur' on the Vaitarani river, which still exists under the abbreviated name of Jájpúra;" p. 512.

earliest seat of royalty in Orísá, the court of the kings being held there uninterruptedly for more than five centuries until the year 989 A. D., when Rájá Nirúpa Kes'ari "planted a city on the site of modern Cuttack." Jájpúr did not, however, thereby lose much of its importance. It was one of the five Katakas, or fortified capitals, of Gangádhara Dev, and during the independence of the country, must have been held as an important pass to Orísá proper, down to the year 1253, A. D., to which time the kings of Orísá were known abroad as the 'Rájahs of Jájpúr.'*

The place is also noted in history as the scene where the famous battle between the fanatic Kálápahár, the general of Sulaimán Afghán, and Talingá Mukund Dev was fought (A. D. 1558), when the last reigning king fell, and the independence of Orísá was lost. The mutilation of the images of gods and goddesses, the desecration of temples, and the raising of Saracen minarets on their ruins still testify as to how the day was lost, and the saying—

আইলা কালা পাহাড়,
ভাঙ্গিল লোহার বাড়,
খাইলা মহানদী পানি,
সর্গ খালিবে হাড় পশুশক্তি মকুন্দক রাণী

"In came Kálápahár,
Broke down every iron bar,
Drank the water of the Mahánadí:
Forced Makunda Rani to hold bones on golden plates,"

keeps up the memory of the Afghán oppressions.

The battle was fought at a place called 'Gabiru Tikri' about four miles to the north-east of Jájpúr. There is a large tank in the field, which is pointed out as the spot near which the Afghán army was encamped. The place is still dreaded. It is believed that whole armies are now lying sunk in the adjacent marshes where they still beat their drums and blow their trumpets at dead of night, and are expected to rise hereafter, and regain the country for Rájá Bírakishor of Khurdá. There is a saying, however, which runs counter to this belief:

* See Major Stewart's Bengal, pp. 38 and 41.

“ উফ্ট ধান গজা হেবে,
 গহ্বর টিক্রিরে লড়াই হেবে,
 বীর কিশোর রাজা হেবে,
 “ When the boiled rice will sprout,
 When the battle will be fought at Gahvār Tikri,
 Then Bír Kishor will be the king,”—

which points out, in spite of the popular belief, the improbability of a fresh battle for the recovery of the independence of Orísá.

One of the memorials of the Afghán conquest was the building of the cenotaph of 'Alí Bukhári, the distinguished colleague of Kálápahár. It is said that after the battle at Jájpúr he accompanied his chief to Kaṭak, where he displayed great valour in the siege of Fort Bárobáti; but when its garrison was about to yield, his head was severed by the sword of the enemy. His headless trunk, however, gave spur to his horse which carried him straight to Jájpúr. Here he prayed and was sanctified, like the king of France at the gate of Heaven :

“ And then he set up such a headless howl,
 That all the saints came out and took him in.”

'Alí Bukhári was then buried on the high terrace where his tomb still stands, his horse being buried in a separate grave beside him. It is also said that his head was interred in Kaṭak, perhaps in the tomb which stands under the pípál tree in the centre of the Fort—a suggestion to those whom it may concern. The terrace on which the tomb stands at Jájpúr, formed at one time the steryobate of the *Mukti Mandapa*, or conclave of the learned Pandits, which was destroyed by the Muslim conquerors. The three colossal images, which are now preserved in the sub-divisional compound, were originally placed with five similar statues round the colonnade of the *mandapa*. The Muhammadans broke down five and made them (so runs the tradition) into balls and shots for their guns, and threw three down the platform, where Mr. Sterling saw them “ with their heels uppermost, amidst a heap of rubbish.”

During the Muhammadan and Marhatta periods, Jájpúr was placed under an 'ámildár, who was entrusted with the collection of revenue and the administration of justice. The Deputy of Nawáb Shujá'ud-dín, Muhammad Taqí Khán, held his court and built a palace at

Jájpúr. The palace stood on the site of the present sub-divisional buildings, and old inhabitants of the place still remember to have seen it standing; one of these, Qádir Sháh, an octagenarian, supplied me with the following information :—

“I remember when a boy at play how the British soldiers, 500 *gorá* and 2000 *kálá*, under General Hawket and Mil-mil Bani (Commandant Milman?) came from the south, fought and took the Bárobáti Fort. I was sixteen years old then, and looked at the cannonade, which lasted about two hours, on the eastern gate, from a tree near *Katak chandi*. I remember also when this large *Bápi* (well, opposite Jájpúr catchari) was dug at the expense of Rájá Bápují. Bápují was one of the Marhatta 'ámildárs. The house of Muhammad Taqí I saw. Its gates stood here. It would have stood up to this time, but for the vengeance which one of the Marhatta 'ámildárs took upon us. This was Gauránga Rái, a Bengali. He greatly oppressed us, ruined some of our mosques, and removed the stones from Taqí Khán's palace, to build his own mansion and the temple of Gobindji at Bhog Mádhava.”

‘Bhog Mádhava’ is one of the seven *Sásanas*, or royal grants, in Jájpúr, and within a mile of the town. The temple of Gobindjí is standing still within the compound known as ‘Gauráng Deori.’ Two stone buildings of the old solid style, a stone gate with a pointed arch, a small tank within, enclosed with thick perpendicular layers of stone, are all that now remain of the buildings of Gauránga. There is also a classic *Tamála* tree standing in the middle of the compound.

Jájpúr also ranks high as one of the four holy places of pilgrimage in Orísá. It would be out of place to reproduce the elaborate account which the Kshetra Purána gives of the gods and goddesses. Its sanctity is derived from the circumstance, that at the great sacrifice of ‘Dasásvamedha’ (ten horses), the great mother (the creative energy of god) assumed the holy form of Birajá at this place. The Baitaraní,* which flows by Jájpúr and the identity of whose name with that of the river (the Indian Styx) which the dead are supposed

* The Kshetra Purána mentions that the source of the Baitaraní lies in the Go-náshiká (cow-nose) Hill in Keonjhar. The rock is so named from its resemblance to the nose of a cow from which the water flows down.

to cross on their way to heaven, invests the place with additional sanctity, and pilgrims are made to perform certain ceremonies on its bank as a preparation for the journey to the hall of Aruti. Jájpur is, farther, supposed to rest on the navel of the giant who has his head at Gayá and his foot at a spot in Rájá-mandri. Within the compound of the Birajá Temples there is a well, known as the *Gayá nábhi*, which is supposed to reach the navel of the giant, and into it pilgrims are required to throw *pindu* or rice balls, to deliver their ancestors from the consequences of sin. The Kshetra Purána also describes Jájpur as a triangular plane of the form of a (bullock) cart, having the temples of Siva, Uttares'vara, Killálotares'vara and Barunes'vara standing on the three angles, I suppose, to serve as boundary pillars.

The boundary already given to Jájpur as a place of pilgrimage comprises an area of several square miles, extending on both sides of the Baitaraní. Within this area the ruins of the ancient town lie buried, affording to the antiquarian a rich field for research. The spade is hardly applied to the earth without hitting the relic of some ancient building or figure. Broken capitals and pillars and figures of mutilated gods and goddesses are scattered in all directions, being in some places worshipped as the village deities or 'Gráma Debatás.' Most of these have suffered either from the general wreck of time, or fanaticism. A few that have partly survived may be separately mentioned.

One of the most remarkable specimens of ancient Hindú sculpture, which I have seen, is the broken image of the *Smasána Káli*, forming one of the group which adorned the *Bhajana mandapa* already alluded to. The figure is altogether eight feet high, sitting on a corpse, and cut in a massive block of chlorite. It is not actually a skeleton figure, as some have supposed, but the shrivelled skin barely covers the bony frame within, leaving the arteries and veins visible. Its crab-shaped eyes sunk in the socket, its high cheek-bones on a level with its nose, its stretched mouth through which one or two canine teeth peep out, give to its flat face an expression of hideousness, which is greatly enhanced by the projecting rib-bones and dry breasts over which the nerves run down in profusion to the abdomen, which is withered and sunk to the spine. To

the imagination it presents the very picture of starvation and famine, not wholly unlike that unholy demon who lately scoured through the country.

The two other figures which stood in the same group with the above are the *Báráhi* and *Indráni*. The *Báráhi* is a female figure with the head of a boar and a huge round belly. The *Indráni*, or Queen of Indra, is a well-proportioned female figure. The wrists, arms, and breasts of both are decorated with ornaments. The foot of the former rests on a buffalo, and that of the latter on the head of an elephant, as if in illustration of the saying "the gods have their carriers according to their worth."

Next to these may be mentioned the elegant column called the '*Sabha stambha*,' which is still standing. It is built of blue chlorite. There was an inscription on a slab at the foot of the shaft which appears to have been cut away. It is said that a *Sannyáshi* destroyed the slab to take the treasure which was concealed behind it, a hole being still observable in the middle of the pedestal and beneath the shaft. The total height of the column is 36 feet 10 inches; the shaft—a monolith—being 29 feet, 9 inches. The shaft appears fluted, but the appearance is due to the circumstance of its being a polygon of 16 sides, each of which is slightly channelled; the capital is ornamented with festoons composed of grotesque faces of lions and bead drops. The cornice has the appearance of a large lotus. What has been said of a higher and more famous pillar may not inappropriately be applied to this 'stambha.' "The spectator can never be tired with admiring the beauty of its ornamented capital, the length of the shaft, or the extraordinary simplicity of the pedestal."

Perhaps the most ancient relic of antiquity in the town is the *Dasásvamedha Ghát*, where the sacrifice of ten horses is said to have been performed. The flight of steps is now a rough mass of stone worn out by the constant tread of human feet. On both sides of the steps there is the ruin of an old rivetment which shows that the *Baitaraní*, which is now a bed of sand, once flowed by them. In the rivetment there is a spout turned into the head of a large alligator, which was evidently used as an anchorage to fasten boats. On two sides of the ghát there are the face of

a giant and the head of an elephant. The latter is life-like, and affords a fair specimen of the degree of excellence to which the art of stone-cutting had once attained among the Hindús.

Facing the Dasásvamedha Ghát on the opposite side of the river there is another old ghát. On one side of this ghát, there is a raised terrace surmounted by a long and narrow room containing the figures of the seven *Mátris** in miniature, evidently carved on the model of the figures in the *Mukti Mandapa*. In this group there are four other statues of which the most remarkable is the aunt of Yama, or death,—a hideous, decrepid old female figure, with hooked nose, a flat wrinkled face, shrunken body, and emaciated pointed knees.

Portions of the temple of Birajá appear to have some claim to antiquity. There are some very nice sculptures on the walls on both sides of its gate amidst a mass of obscenity which would make the spectator doubt whether the men who cut these figures had actually the veneration ascribed to them.

The modern town of Jájpúr extends along the right bank of the Baitaraní, which above the point of its junction with the Gengati retains no water, except during the freshes. It is almost surrounded by rivulets. It has three principal roads, two of which run from the west to the east, and the third cuts them cross-wise, running from the old ghát on the Baitaraní to the temple of Birajá. It has other cross-roads and lanes decidedly in a better state than those of other towns similarly located. The houses are, almost without exception, built of mud, the floor and veranda being collections of old stones, some of the mud walls being raised on the foundations of pucca buildings of old.

The Towns Improvement Act has been extended to Jájpúr, and for the purposes of the Act some 81 small villages have been united, comprising an area of about four square miles. The inhabitants of Jájpúr are principally Bráhmans, whose houses stand in *sashans*, or rent-free grants. A most important section of these Bráhmans are the Pandáhs of Baitaraní and the goddess

* There are seven *matris* in the gallery, their names being 1, Káli, 2, Indrání, 3, Kumárí, 4, Rudrání, 5, Váráhí, 6, Vaishnaví, 7, Yamánátrí. These are the different dreadful shapes which the goddess Durgá assumed during her wars with the demons Sumbha and Nisumbha.

Birajá, whose profits are derived from the contributions of pilgrims. These men have carefully kept records of the names of those who have visited the shrine, and from them trace out the names of the ancestors, of newcomers, and establish claims to officiate as their priests.

Jájpúr has also a few families of the sect of 'Agni-Hotris,' or fire-worshipers, who keep the fire burning day and night in their houses, and in that respect resemble the Parsís of Western India, or the followers of Zoroaster of High Asia. These men are ranked as Bráhmans of great purity, and afford an instance, though solitary, of the prevalence of fire-worship among the Hindús in that peculiar shape which is commonly believed to have originated among people living beyond the Indus.

The remaining portion of the inhabitants are artizans and traders who supply the common necessaries of life. There are only a few agriculturists.

Jájpúr has nothing to boast of in natural or artificial products. An intelligent observer, who had occasion to visit the place some twelve years ago, had nothing to take note of but the lofty crests of its cocoanut groves, and the apathy of its inhabitants to education.

The scenery of the place is by no means pleasant, the ground between the houses being covered with primitive jungle. The groves of tall cocoanuts and the forests of palm and date, which abound here, give it a picturesqueness which is not to be met with anywhere else in Orísá. The most striking objects from the opposite side of the river are the minarets of the mosque of Abú Náçir Khán, and the cluster of steeples of the Jagannáth and other temples which overlook the old ghát. The ground between these is occupied by the sub-divisional buildings, the Police and the School bungalows, and the Lock-up, which serve to break the monotony of the jungles and mud hovels.

Jájpúr is the head quarters of a sub-division, a Munçifí, and a police station. There is also a post office, a small P.W. bungalow, and a charitable dispensary supported by the public. The aided school at Jájpúr is the best middle class English school in Orísá.

An annual fair is held on the Baitaraní in the month of Chaitra on the Báruni day, when a large number of men and women congregate to bathe. The articles brought to the fair consist of brass utensils, stone plates, and trinkets.

There are 2100 houses in Jájpúr, and 11,000 inhabitants, as ascertained by the latest census.

The only inscription that I found at Jájpúr is over a figure of Hanumán worshipped as one of the *Grámya Devatas*; it is copied below.

श्रीबालकपदवीय
श्रीबालक पदवीय ॥

NOTE BY THE EDITOR.—The remark made by Bábú Ch. S. Banurjí regarding the spirits that still hover over the Afghán battlefield near Jájpúr (p. 152), may be compared with the following remark by the historian Badaóní regarding the battlefield of Pánípat (A. D., 1525). He says (I., 335)—

“Even now (in 1595), when two generations have passed away since that bloody day, people hear at night voices coming from the battlefield, and cries, “Give,” “take,” “kill,” “strike;” and several years ago, in 1588, when, on my journey from Láhor to Fathpúr Síkrí, I had occasion to pass over the field, I heard the very voices with my own ears, and my companions fancied that an army was rushing onwards. We committed ourselves to God, and passed on.”